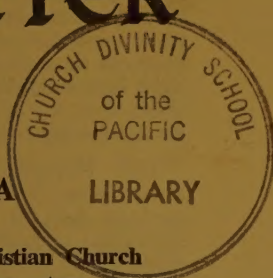


C.M.S. NEWS-LETTER



THE RELEVANCE OF INDIA

LIBRARY

- (i) For international understanding
- (ii) For the study of human need
- (iii) For hindsight yielding foresight
- (iv) For the Christian Church
 - (a) in its momentum
 - (b) in its cohesion
 - (c) in its advance
- (v) For the missionary
- (vi) For our prayers

Fellow-member of C.M.S.,

we are living at a moment when in the West, particularly in Britain, there is a shift of interest from affairs in Asia to affairs in Africa. Indeed a similar shift is discernible in North America, both in the U.S.A. and in Canada. There are many reasons for this. Asia, for the Western mind, has become more than an enigma. What is more, an uneasy conscience on the part of the West predisposes many people of generations to feel that perhaps Asia does its own business best and should be left to work out its own salvation. This is not necessarily irresponsibility, it is escapism. In some measure, indeed, it is a belated tribute of respect paid by those of the West who recognize the ability of Asians not only to handle their own affairs but also to explore new ways to the solution of problems which still baffle the West. Political neutralism in the power conflict of our time, as represented for instance by Pandit Nehru, probably receives a more sympathetic understanding in the West than many Indians realize. But for whatever reasons, be they good or bad, the spotlight is being taken off Asia and focused on Africa. Here the "Raj" is no longer an operative factor. Here, with varying modifications, the colonialism against which Asia has revolted is still a temporary political reality. Here the hegemony of the West faces its greatest test. Here, above all, the con-

science of the West is most profoundly uneasy. The nature of this unease has been exposed by Colonel Van der Post in his *The Dark Eye in Africa* as a deep conflict in the soul of Western Man. But its emotional focus remains the question of "colour".

For all these reasons the spotlight is being turned on Africa.

There are two dangers in this "switching" of the spotlight. In the first place it can easily lead to the assumption that the situation in Africa is "peculiar" and that there are no Asian analogies. That reasoning, tragically widespread as it is among all too many Europeans in Africa, is an error of considerable magnitude. It totally fails to recognize what Asia has done to Europe (and to North America). It underestimates the significance of Asia for Africa. In the second place it provides a rather too easy escape from the intractable problems of Asia and the looming threat that they may yet involve the rest of mankind.

The Christian must not acquiesce in this switching of the spotlight. He must resist the idea that African problems are peculiar to Africa. For that is only another way of excusing the European in Africa from remembering his Himalayan blindness in Asia. At the same time it is no help to the African to isolate his problems. Time and opportunity have been wasted in Asia. There is very little time and opportunity in

Africa left to be wasted. We may save that waste if we remember that Asia and Africa belong together. And Europe and the Americas belong with them. That is economically obvious. For the Christian it is theologically fundamental. Not for us the isolation of the spotlight. At all costs we have to be faithful to "the true light that enlightens every man", and to insist that we all belong together, that we all matter to one another.

This NEWS-LETTER is going to be about Asia, and about one particular part of Asia at that. But it is not a spotlight. It is designed to show something of the *universal* relevance of what has been happening in one country in Asia—in the political field in the last half century, in the religious field in the last twelve years.

(i) For international understanding

My first point of reference is a very interesting book entitled *India and America—a study of their relations*. Produced under the auspices of the American Council on Foreign Relations and the Indian Council of World Affairs, it is a serious attempt by a United States' citizen and a citizen of India to come to grips with the many serious misunderstandings which tend to create friction both between their respective nations and between the individuals of these nations.

The two authors set to work upon a plan which might well be followed with advantage in other contexts (e.g. Africa, the Middle East, Indonesia). As they say in their introduction:

"The continuing exchange of information, opinions, and criticism sharpen the areas of agreement and disagreement by subjecting the policies of each nation to the critical gaze of the other. Each group requires full and accurate data and a clear presentation of issues to form its judgment."

That is a summary of their method. It has certainly yielded a most illuminating volume and one which can hardly fail to yield a truer understanding between the peoples of the two countries involved. But it will be scarcely less valuable for others. Indeed, for a Britisher it is an exceptionally salutary experience to listen in to a dialogue between two of his own country's best friends who inevitably relate their political consciousness to two important dates in British history, September 3, 1783 (the Treaty of Paris formally recognizing the independence of the American colonies) and August 15, 1947 (the Independence of

India and Pakistan). The fact that comparable dates are *not* 1776 and is of some small comfort to those who believe it is occasionally, if rarely, possible to improve a little on past political behaviour!

It is of very considerable value to those who view Independent India through British eyes to remember some of the ways in which the Indian pattern of independent political action has followed that of the U.S.A. Neutralism, for instance, was the explicit political philosophy of the newly independent Republic of the United States and remained so, indeed, down to yesterday, and for similar reasons.

Equally important is it to understand one fundamental difference. The U.S.A. was able to develop quietly, to concentrate on her westward expansion and the development of her own resources, knowing that she had not to fear an external threat. India cannot develop quietly, for the world around her is in a state of throbbing unrest. And she has no scope for expansion, while her internal resources are in no way commensurate with the problem of an increasing population.

(ii) For the study of human needs

It is perhaps worth dwelling on this last point. I quote from the *Economic Survey* for June 6, 1959:

"This year the monsoon was good; India produced 70 million tons of food grains. By 1966, according to a new Food Foundation expert report, 110 million tons will be needed, and the proportionate increase in demand for such foods as meat and fat and eggs and fruit is expected to be larger still.

"First there is the acceleration in the growth of population. Until recently Indian planners assumed that the population was still growing at the 1.3 per cent, or 5 million a year, at which it had grown between the census of 1941 and 1951. Now satellite surveys have shown that the true rate is almost 2 per cent or some 8 million a year. Although the birth rate has declined slightly, the death rate has gone down much more sharply, notably because of the spread of antibiotics and the nationwide campaign of D.D.T. spraying against malaria.

"Secondly, there is the stepping up of economic objectives. In the first five-year plan, national income rose by 18 per cent. In the second plan the target is 25 per cent and 20 per cent will probably be obtained. The talk about the third plan is already 30 per cent, and in India, as in all poor countries, the demand for food rises sharply.

comes rise; given the money, Indians probably buy twice as much of all certain foods, three times as much milk, perhaps 70 per cent more even of its.

Thirdly, the main limiting factor on economic growth is the lack of an exchange. . . .

Admittedly, present yields in Indian culture are so low, only about a third of Japan's, that it is technically possible to achieve greatly increased results quite easily. The Ford Foundation team speaks of doubling of production as an attainable target. *But to achieve this fifty per cent increase in yields must change the way they farm; this can only happen if the Government and the co-operative movement upon themselves an enormous burden of organization and persuasion."*

italics are mine. By way of comment on the *Population Bulletin* for December 1954, which deals in particular with the Indian situation says this:

There is indication that the problem so serious for India's future welfare is being attacked with little of the sense of urgency that the situation makes imperative.

Bulletin then provides ample support for that conclusion. It continues:

The underdeveloped, overpopulated countries of the world are caught in a demographic squeeze as a result of the increasing efficiency in controlling birth rates. When this is considered in the context of the East-West struggle for leadership in Asia and Africa, the demographic dilemma of the agrarian countries acquires an added and sinister significance."

Does all that read rather dully? Does it seem very remote from the Christian position? In bald terms it means that by 1965 India may be facing starvation on a cataclysmic scale. And that means millions will be starving—our fellow Indian beings, Hindus, Muslims, Sikhs, original animists—and Christians. For there is slow starvation already. What do we imagine are likely to be the limits of the repercussions of such a disaster?

Surely as Christians and as citizens we are called to be aware of what is the direction of events, to make this "current" history a subject for our prayers, to exercise our individual responsibility of interpretation and reconciliation so that a public opinion will be formed in our own country which will support our political leaders and our official authorities in taking the necessary action to demonstrate our understanding of the dilemma facing India

and other countries similarly placed. And, of course, let us face it, such understanding if it is practical will involve a real material sacrifice on our part—in our standard of living. And in political terms it will mean Christians of the privileged West becoming so vocal on this issue that politicians may be persuaded to be less concerned with doubling our standard of living within a few years, and more concerned with practical programmes of aid to the "have-nots" of the world.

Quixotic? Probably, but at least an alternative to inescapable disaster—including, at least for our time, the end of any organized Christian Mission.

The reader of *India and America—a study of their relations* will find some implicit support even for that somewhat formidable conclusion. The very restraint with which the Indian point of view is expressed is a measure of the urgency in the mind of the writers that the U.S.A., and the West generally, should understand what is at stake.

(iii) For hindsight yielding foresight

My second point of reference for the understanding of India during the past fifty years and the universal significance of what happened during those years is to be found in two books which deal with two contrasting personalities. The first is B. R. Nanda's *Mahatma Gandhi*. The second is Hugh Toye's *The Springing Tiger*.

B. R. Nanda's portrait of the great architect of India's political independence is a careful study of the development of Mahatma Gandhi's ideas. It is respectful but not uncritical. In its pages we can see a great Indian through Indian eyes. Maybe it is worth pausing to realize what a remarkably significant thing it is that we can do so at all. For part of the significance lies in the intimate link which has been forged between India and Britain, a link of relationship which strangely, mysteriously, and surely we will add providentially, transcends the sins and bitterness, the tragedies and the misunderstandings of the past. B. R. Nanda's book is one more testimony that East is East and West is West and that both can meet.

This book is, as I have stated, a record of the evolution of Mahatma Gandhi's ideas. Their historical context is always provided but the dominant theme of the book is to be found in this evolution.

The real importance of this book, as I see it, is that it illustrates in most remarkable fashion that phrase used earlier in this NEWS-LETTER—and perhaps there found puzzling—about the danger of switching the spotlight to Africa because it may lead Europeans in Africa to forget "what Asia has done to Europe".

This book illustrates one aspect of the "conversion" of Europe and in particular of Britain. The author quotes *in extenso* the letter which Mahatma Gandhi wrote to the then Viceroy, Lord Irwin, in 1930. One passage will suffice:

"I know that in embarking on non-violence, I shall be running what might be fairly termed a mad risk, but the victories of truth have never been won without risks, often of the gravest character. Conversion of a nation which has consciously or unconsciously preyed upon another far more numerous, far more ancient and no less cultured than itself, is worth any amount of risk.

"I have deliberately used the word conversion for my ambition is no less than to convert the British people through non-violence and thus make them see the wrong they have done to India. I do not seek to harm your people. I want to serve them even as I want to serve my own. I believe that I have always served them. I served them up to 1919 blindly. But when my eyes were opened, and I conceived non-co-operation, the object still was to serve them. I employed the same weapon that I have in all humility successfully used against the dearest members of my family. If I have equal love for your people with mine, it will not long remain hidden. It will be acknowledged by them even as members of my family acknowledge it after they had tried me several years. If people join me, as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts."

Events justified Mahatma Gandhi's hope. The policy carried out by the British Government in regard to India in the years 1945-47 was not just the rationalizing of political necessity. It was also a great achievement of practical idealism. There is no other explanation for the transformation of British-Indian relationships since 1947. Something in the realm of spirit had occurred and the proper name for it is conversion. But the conversion did not stop there. A new depth of awareness of the *feelings* of peoples not yet politically independent became part of the mental equipment of an increasing number of the British people, penetrating Parliament and the Colonial Service after a fashion which did not

exist in relation to India or anywhere else before Mahatma Gandhi started the conversion of England. I am deeply convinced that it is from this spiritual awareness that the force feeling in Britain on the subject African affairs over recent years materially derives. I am not prepared to accept the only tenable alternative hypothesis, which is that this new conscience about Africa is no more than our traditional propensity for moral indignation combined with failure of nerve. It could be that. I think, however, that more historical to believe that Mahatma Gandhi achieved his objective and works follow him.

The Springing Tiger is a different kind of book about a very different man. It is the portrait of a revolutionary, a repudiated Mahatma Gandhi's form of revolution. The subject of the biography is Subhas Chandra Bose, the political revolutionary who chose the way of violence because he believed that the way of moderation could not succeed. He led the Indian National Army and the fall of Singapore and did everything in his power to overthrow British rule in India. He was killed in an air crash three days after the Japanese surrender in August 1945. The writer, a British Intelligence officer, has painted a remarkable portrait—remarkable not just for characterization but for the real sympathy with which he has entered into the Indian revolutionary movement at very points where it was most ungenial to the natural outlook of a British officer. The book is yet another illustration, an unexpected one, of the links that hold Britain and India in a deep accord.

Here in particular is a careful analysis of the situation at the time of the Montagu-Chelmsford proposals for constitutional reform, of the Amritsar Massacre, and the Rowlatt Bill. (The Rowlatt Bill, passed in spite of nationwide opposition from Indian opinion, continued into peace-time special legislative provisions to deal with war-time emergencies.) Because what the author has to say is so immediately relevant to other parts of the world at this moment I quote the closing paragraphs which sum up fifty years of political history: "The man on the spot", writes H. V. Toye, "has a strong claim to be heard on such a matter [the Rowlatt Bill] but, however impartial, he is inevitably involved in the interests and fears of his own racial group, matters on which it is much easier to have feelings than objective views. The man who is concerned with immediate interests, and with long-term national responsibilities,

always consider that affairs are best led in his forthright way, and will use interference from home. But it is at home, where the long-term responsibility that the most serious consequences of actions will often be felt. The consequences in India were twenty-seven years of racial conflict, borne, not by the men of India, but by the British people who eventually, in disgust, ended it.

This may then be the lesson of Amritsar—the lesson of Subhas Chandra Bose, the lesson of India. Racial prejudice breeds racial hatred; racial hatred breeds hysteria and racial conflict. Social equality as between governor and governed—the equality of the railway train, the hotel, the school, the restaurant—may be more important than the transfer of political power. If racial prejudice can be eliminated—and constant pressure from home may be needed to secure this—tolerance and good will may be produced to produce the steady, unhindered social progress that is in the real interest of all. The lesson is inescapable; it has not been learned."

I commend these two books to British Christians, whose representatives will have made very important political decisions in 1960.

For the Christian Church

The India for whose soul Mahatma Gandhi and Subhas Chandra Bose both struggled, and in the struggle opposed each other in an irreconcilable conflict of ideas, is the India which provides the present context of the Christian Church in India, as surely as does the dread economic situation to which earlier reference has been made.

In what follows I dwell only upon one part of that Church, the part composed by the Church of South India, and upon only a few aspects even of that Church in the last twelve years, it is because from the experience of that Church during those years it is possible to discuss some truths of universal relevance.

The reader will reasonably ask if there is any source from which he can make his own judgment about the Church of South India and not be dependent on the selections of someone else. The answer is "Yes". There was published in 1958 a book entitled *The First Decade in account of the Church of South India*. The author, Mr. Rajaiah D. Paul, is from 1952 to 1958 the honorary secretary of the Synod, the supreme governing body of the Church. Here in a book of 290 pages he gives a clear and forthright portrait of a "Church on the move". What makes the book so

exciting and so credible is that Mr. Paul does not say "This Church is very young. Give it a chance to settle down. It is too early to pass judgments". Far from it. Mr. Paul is enthusiastic about the Church precisely because it is both young and growing, and because he knows it from the inside and loves it for all that it is and is not yet. And he can be almost terrifyingly frank about its weaknesses. Here then is a book which breathes authenticity.

From the very well-written and absorbingly interesting record of what is surely the most exciting corporate Christian adventure of our time I would draw attention here to only three points which seem to me of universal relevance. Others reading the book might well choose otherwise.

(a) In its momentum

The first point is Mr. Paul's emphasis that the Church is a Church-on-the-move. This is not an aspect of the Church which will necessarily appeal to the largely static Churches of the West. To those for whom a tradition is to be venerated precisely in proportion as it is of long standing there is something almost indecent about the haste with which this young Church has immediately sought to enter into union with other Churches as various as the Mar Thoma, the Baptist, the Lutheran and the Methodist Episcopal. The objection can be and ought to be respected where it is born of conviction. But no one has any right to object on the ground of shocked surprise. For the Church of South India from its very inception proclaimed that it was not content to remain as it was at the moment of its inauguration. In the very Basis of Union there is the expressed intention that

"the United Church of South India will never so use the provisions of the Constitution under which it will begin its life that they will become barriers against the fuller truth and richer life to be attained in a wider fellowship, but that it will always be ready to correct and amend them as God's will becomes more clearly known through the growing together of the several parts of the now divided Church into a common mind and spirit under the guidance of the one Holy Spirit."

The first Synod of the C.S.I. acted in this spirit when in 1948 it invited the other Churches in South India to join in discussion towards an even fuller measure of unity than that already achieved. That same spirit has been maintained and at the moment negotiations both with the Lutherans and the

Methodist Episcopal Church are in progress.

But it is not only in regard to wider union that the C.S.I. is a "moving" Church.

The C.S.I. is wrestling with the vast problem of shepherding a great number of Christians, still largely illiterate. Its ministry, as at present comprised, is quite inadequate in numbers and in experience to handle a task which is, in every respect, bewilderingly complex. In order to meet the need experiments are already being made with the recruitment and training of voluntary lay workers; with a permanent diaconate to consist of men who desire to give life-long service and can do so on a part-time basis while continuing their secular avocations; and with an honorary presbyterate. There is nothing new or original in these ideas. What is refreshing is that the ideas are actually being put into practice. The Church is on the move.

In its Order for Women, in its acute dissatisfaction with its present evangelistic outreach, in its vigorous and imaginative exploration of ways towards a liturgy which will be a living expression of Indian devotion, in all these and many other ways the Church of South India is on the move and calls for our understanding and prayer.

(b) in its cohesion

My second point from Mr. Paul's book is this.

A "Church on the move" must have some inner principle of cohesion or it will disintegrate as it moves in different directions. There is no doubt that in the Church of South India this principle of cohesion is being discovered in the Episcopate. But it is not just being discovered in the *principle* of episcopacy as though a principle - in - the - abstract possessed any power of its own. In the Church of South India it is in the Episcopate as it is being interpreted by its bishops that the Church is finding its cohesion and the secret of its momentum.

It was the Superior-General of the C.S.I.E., Father Dalby, who wrote in 1953 after visiting South India:

"One thing I give the C.S.I. absolutely full marks for every time is that they really do know what Episcopacy is. Certainly the C.S.I. bishop is a real centre of unity for the faithful within his own diocese, drawing together in a wonderful way the Christians of varying traditions that have coalesced into C.S.I. and this is one most important

function of the historic episcopate, binding together the Church on earth into visible body."

It is a melancholy fact of the Church union controversies of this century that we have allowed ourselves to quarrel over the theology of the episcopate and to dig ourselves into indefensible positions "for" and "against", when in what we really believe a bishop ought to be *practicing* there is a remarkable unanimity. The point where that unanimity was found most eloquent expression has been in the episcopate as it has been interpreted in the Church of South India.

At this point the reader may properly be asked to remember these men in prayer, and in particular to pray for the Church of South India as during the coming months five new bishops will be taking up their responsibilities.

(c) in its advance

The *third* point which I would take from Mr. Paul's book is the tremendous vigour with which he insists upon the indispensable role of the laity, and the equally tremendous force with which I, as a layman, feels free to speak frankly to his fellow-laymen.

Here are two of his devastating comments, which I only presume to quote because their terms of reference are not to be confined to South India!

"The laity", says Mr. Paul, "are comparatively inert and are not sufficiently putting their weight in the evangelistic adventure. The laity stand at the very outpost of the Kingdom of God. They are the missionaries of Christ in every secular sphere and yet the Christian laity in India form an immobile if not paralysed limb of the body of Christ."

Elsewhere with even greater pungency he writes:

"The Church in India cannot become effective unless the laity are reclaimed from their present spiritual decadence. We need to do more for the laity than what we are doing. Unless the rank and file are pulled up in their spiritual efficiency the Church will not make good, in spite of its excellent leadership at the top. The ambitious objectives which it has set before itself will be no more than a dead letter unless the laity cease to be a drag on the Church as they are at present."

Plain speaking!

What is so important about Mr. Paul's analysis, what is of such relevance, is that he distinguishes between the "ecclesiastical" laymen, the indispensable

mp-followers" of the clergy and
t very large body of lay people who
t full time in the secular world and
have no leisure, inclination or intellec-
competence to help in the administra-
or the day-to-day running of the
rch and its institutions. These people
he majority. They are in the very heart
he secular world and are open to all its
upting influences. If they are helped to
their many occupations as the means by
h they serve the Church in her Mission
he world, then and only then will they
performing the real 'ministry of the
."

It is well said, and widely relevant.
with real evangelistic concern that
nds his chapter on the laity with the
ds:

far it has not been possible to get
an Christian laymen to accept that they
the instruments in the hands of God for
throwing and transforming ways of life
h have lasted for ages in this country.
are they ready, spiritually, mentally or
ally, to be so used by God. This must
become the main concern of the C.S.I.
nd of all the other Churches in this
try. The salt has lost its savour. The
en is too powerless to leaven. The light
so feeble to relieve the darkness. And
othing must be done about it."

is a great privilege to be in spiritual
fellowship with a Church one of whose
ing laymen can write like this.

For the missionary

his Church is ready to welcome into
fellowship men and women from
er lands who are willing to share in
Christian Mission. Its leaders would
p some words of a distinguished
ian, Bishop Manikam of the Lutheran
rch, when he says:

new myth of today is that since the
unger Churches' have come into exist-
e, the task of winning the non-Christian
ld to Christ had better be left to them."

er thanking God for the reality of the
ence of the Church in Asian and
ican lands he goes on to remind us
how relatively small these Churches
and of their burden of illiteracy.

ith these handicaps," Bishop Manikam
tinues, "these Churches of Asia and
ica have not yet out-thought or out-
d the non-Christian faiths. Stubborn
blems that defy solution still remain;
iron curtain of Islam, the impenetra-
ty of Buddhism, and the impregnable
ress of Higher Hinduism. To talk there-
e glibly that these Churches in Asia and
ica had better evangelize their nations
out the help of their partners from
oad is not realistic thinking."

e command of Christ and the invita-

tion of the Church in India—isn't that
enough?

Let me close with two glimpses of two
foreign missionaries thinking and work-
ing with the Church in South India. One
writes:

"In a previous letter I wrote about a group
of medical students who used to meet here
on a Saturday night. The foundation five
have now all qualified and are eager to start
some sort of fellowship again. The one who
qualified first said that he found his greatest
temptation as a doctor was not to think of
all his patients with the same seriousness all
the time. He also said that it was terribly
hard, especially when doctors married, to
resist the temptation to make a little money
on the side, and so to maintain that rather
heart-breaking tradition whereby friends
and those who can pay get preferential
treatment over the rest. We want to see if
we can work out some kind of private rule
to help Christian doctors to bear a vital
witness in our medical services."

That perfectly illustrates one of Mr.
Rajaiah Paul's concerns.

Another missionary writes of the rapid
transition—the revolutionary turmoil—in
the midst of which he is working in one
part of South India.

"... there is a general clamour for a speedy
revolution in many aspects of life. The atti-
tudes, views and conventions of Christians
will in many cases be no longer adequate
for the circumstances that will arise and a
Christian approach to predictable problems
has to be thought out in advance if young
people are to cope at all adequately with
them."

He goes on to speak of the changes that
will come as a family-orientated society
is "individualized". He writes:

"The question of men-women relationships
will arise if the present strict segregation is
relaxed, the relational nature of marriage as
opposed to one more contractual in origin,
and questions of the Christian view of
family planning, etc."

A vast revolution in thought lies just
ahead. Here, if ever, is a challenge to
Christian responsibility to accept the
invitation of Christians in India to join
with them in wrestling with problems
that are world-wide but must find their
local solutions.

(vi) For our prayers

The first-quoted of these missionaries
ended his letter with words which can
best bring this NEWS-LETTER to a close,
lifting its many concerns into the divine
perspective.

"We are praying this year that we may not

be so busy with internal affairs that we forget to get out into the world outside. It is so very easy in this land where there are other living religions and the cultural barriers are so hard to cross, to be content to live within the confines of what is familiar. The Church in India is still a long way from having entered very deeply into the culture of India and from showing that the Church is adequate to all the excitements of the changing life of modern India. It will be a great encouragement if you who read this letter will make an adventure in prayer with us, so that we may not miss any opportunities offered to us."

May God save each one of us from missing the opportunity presented by request.

Your sincere friend,

Max Warran

General Secretary

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6 Salisbury Square, London. E.C.4

BOOKS OF THE MONTH

- *†*India and America—a study of their relations* by Phillips Talbot and S. L. Poplai (Council Foreign Relations and Harper Bros., N.Y. and O.U.P., London, 1958) \$3.50; 22s., post 23s.
- ‡*Population Bulletin*, Vol. XIV, No. 8, December 1958—*India: High Cost of High Fertility* (Population Reference Bureau, Inc. 1507 M Street, N.W. Washington 5, D.C., U.S.A.) Annual Subscription for 8 issues a year \$3.00, Single issue 50 cents.
- *†*Mahatma Gandhi*, by B. R. Nanda (Allen and Unwin, 1958) 35s., by post 36s. 6d.
- *†*The Springing Tiger—a study of a Revolutionary* by Hugh Toye (Cassell, 1959) 25s., by post 26s. 6d.
- *†*The First Decade—an account of the Church of South India* by Rajaiah D. Paul (The Christian Literature Society, P.O. Box 501, Madras 3, South India, 1958) 10 Rupees 15s. 5d., by post 17s.
- * May be borrowed from C.M.S. Library. † May be ordered from C.M.S. Publishing Department. ‡ May be read in C.M.S. Library.